

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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ASTRO-ANTHROPOLOGY.

(CONTINUED FROM NO. 9.)

"And God said, Let there be lights in the firmament" (*rakaya*) "of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. And let them be for lights in the firmament" (*rakaya*) "of the heavens, to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament" (*rakaya*) "of the heaven, to give light upon the earth."

The word *rakaya*, rendered firmament—employed in the statement that God set the stars in the firmament of heaven—is a Hebrew word, meaning to beat out into plates or laminae. There are two great central laws or motions of function, upon which also depend the recreation and perpetuity of form. These are respiration and pulsation. Everything in the universe breathes, even the atmosphere and the ocean. The expansion and contraction of the great oceanic bodies, ordinarily explained upon the absurd hypotheses of physics, is an expansion (not displacement) of water through the action of energies. It is a literal breathing—the great

universal respiration. There is also the motion of pulsation, and upon this depends the stratification of nature primarily manifest in the emplacement of the metallic strata constituting the pediment or rind of the great shell. These laminae or plates are beaten out and placed contiguously, one upon the other, as generators of the energies that perpetuate the stars. They are therefore the foundations of the stars, for without them there could be no stellar reflections. They are therefore the *rakaya* in which the stars are set or placed.

THE CAUSES OPERATIVE TO DEPOSIT THE LAMINAE AT THE FOUNDATIONS OF THE WORLD.

Alchemical solvency provides that everything in the elemental world, or world of material substance, can be reduced to the state of energy. Gravic energy holds in solution gold, mercury, silver, zinc, copper, tin, iron, etc., and as it has the power to penetrate to the very outermost, through every mineral and metallic substance, it deposits each in its order as they obtain in the formation of the rind of the alchemico-organic macrocosm. We may furnish an illustration of the great law of pulsation in the greater or macrocosmic world, and thus afford also an illustration of the distinction between respiration and pulsation. We have already alluded to respiration as exhibited in the tides. The law of deposition is of another kind. As an illustration, we may note the fact of small quantities of sodium held in solution in the streams which flow into the ocean. The ocean, having no outlet but through the actinic exposure of its surface, is constantly disintegrating by the action of the sun's rays. The chlorine in the sun's energy unites with the sodium of the water, and this alchemic union produces chloride of sodium, the principal ingredient of the oceanic salinity. Thus a beating or decomposing and recomposing process is carried on, not alone at the water surface, but at every space where two gases or two alchemical elements are contiguously related. This is the great heart-beat of nature; correspondingly the principle is operative either where truth conflicts with error, or where truth of one sphere prepares the initiate to enter from one domain into a higher relationship of another.

As chloride of sodium is let down from the action of the sun—in the decomposition of water, holding sodium in solution—so a still further alchemic action forms, from chloride of sodium, the calcium found as so called inorganic calcium (the lime stone), and organic calcium as in the clam shell. As chloride of sodium deposits where solar energy meets the ozone of the sodium, so gold deposits where the solar ray meets its corresponding mate in the levic energy ascending to meet the gravic energy, holding the cathodic gold solution.

In alchemy we find the secret of solvency and deposition; through the law of specific gravity we determine the location of the strata, and thence the place of the foundations of the earth and the heavens, and from them, through the law of correspondence, we learn their anthropomorphic relation.

LUMIN PHYSICAL AND LUMIN MENTAL.

Light, heat, electricity, magnetism, levity and gravity are six qualities of energy, the product of every form of combustion. The physical sun, so called, which in Koreschan nomenclature we denominate the alchemico-organic sun, is the center of the generation of these energies in their cathodic determination. By the cathode we mean the downward way, or outward from the center to the circumference. Light, electricity and levity are names of energies in one category; heat, magnetism and gravity, energies of another category, but counterparts of the first three. Light, electricity and levity, we denominate the three degrees of light; heat magnetism and gravity, the three degrees of heat. The two sets of pairs comprise flame. Neither of these can be generated without its counterpart. Alchemico-organic flame has its correspondence in the organo-vital. This last is composed of mental *lumin* and mental *calorine*, light and heat, or wisdom and love, which is the same. The fire of the alchemico-organic star, the stellar nucleus, is the origin or center from which the solar sphere which surrounds it has its fire, and the fire of the alchemico-organic corresponds to the fire of the organo-vital; such a star was manifest nearly nineteen hundred years ago. Jesus declared himself to be the bright and morning Star. He said, "I came to bring a fire, and what will I if that fire be already kindled?" The fire that he came to bring was the love and wisdom which, in its opposing friction to the lust and fallacy of his age, should center in him and establish that combustion which consummated in the theocrasis which poured forth what the world has talked of as the Holy Ghost, but which, though an expression of the lips, has had no significance in the heart.

As there are natural light and heat in the alchemico-organic sun, so there are light and heat (wisdom and love) in the organo-vital or anthropotic sun. As there are electricity and magnetism in the alchemico-organic, so there are faith and charity in the organo-vital; and as there are levity and gravity in the alchemico-organic, so there are truth and good in the organo-vital. These are the six wings, forces or powers of the alchemico-organic cherubim (central furnace), and correspondingly the six wings of the cherubim of organo-vital or anthropotic being.

THE SOLAR SPECTRUM.

If we submit the pure white light of the alchemico-organic sun to the instrument called the prism or the spectroscope, we divide it into seven prismatic colors, called the rainbow. These colors appear in their order, from innermost to outermost, as violet, indigo, blue, green, yellow, orange, and red. They are not so many forms or qualities of light, but forms of incipient flames embodying both the elements of light and heat. They represent a natural division. The same principle obtains in the divisions of the mental energies, as indicated by the divisions of the cortex and fibres of the brain, and as especially indicated in the formation of the spinal cord. Upon a critical analysis of the seven primary colors, as they are called, we notice the three blues—violet,

indigo and blue. Then comes green, the dividing color, then the three reds—yellow, orange, and red. There are, then, six branches of the candlestick—three on either side of the main stem. If we compare this with the cerebrum we find also six divisions of the cortex; the frontal, parietal and occipital lobes, three on either side, with their twelve lines of fibre determining toward the central and supporting stem of the cerebral candlestick with its six branches.

The writers of the Bible either had a clear comprehension of these truths, or were inspired by an influence having an understanding; for in the golden candlestick, described in Exodus, xxv: 31,32, and xxxvii: 17,18, we have not only a type of the church, but a type of a specific form and function of the human brain and mind. That the seven divisions of the rainbow, or the solar spectra, as they are exhibited through prismatic action from the alchemico-organic sun, are typical of the seven Spirits of God before the throne, and proceeding from the anthropotic sun, is plainly evident. The seven stars, the seven angels of the seven churches, manifest consecutively in the aspect of time, (Jesus the Christ being the sixth,) and to be manifest simultaneously when the kingdom comes to its birth, are symbolized by these natural expressions of the creative mind, the regenerative and regenerative manhood, Godhood. Nothing is clearer than these analogies and correspondences; the mind that cannot receive them, and in a great measure comprehend them, is hardly worth trying to save in this age of the world. If the light of flame in the alchemico-organic world or universe has seven spirits, as attested in the solar spectrum, then the flame of the organo-vital or anthropotic must, correspondingly, have seven spirits; and so we find in the analysis and synthesis (and their analogies) of the alchemico-organic and the organo-vital, the same eternal law of action and manifestation. The marvel is not in the fact that these analogies and correspondences exist, but that the human mind is so slow to comprehend in the understanding and to apply in the life, the qualities that these analyses and syntheses suggest.

THE ALCHEMICO-ORGANIC UNIVERSE IS CONSTRUCTED UPON THE PRINCIPLES AND LAWS OF FORM PERTAINING TO THE HUMAN MIND AND BRAIN.

The twelve constellations of the zodiac we might denominate the coronal (crown) constellations or groups of stars. These correspond to that specific line and location of the cerebral cortex defining the motor group, in which are situated the centers of motion denoted by the twelve lines of fibre, six in either lateral half of the great cerebral division. Outside of these series of groups are the many others (extra zodiacal) which, in the alchemico-organic heavens, are north and south of the zodiac and, in the brain, above and below the coronal belt. In the alchemico-organic heavens, on the line of the ecliptic or line of momentum, are twelve distinct natural divisions. Corresponding to these are the twelve cortical divisions of the cerebrum. On the line of the earth, defined by the relation of the ecliptic at the vernal and autumnal equinoxes, are the twelve signs or earth divisions. These last, the signs on the earth, lying obliquely to the equinox or the equator, and limited north and south by the tropic of Cancer and the tropic of Capricorn, indicate seven belts, including the equator, and parallel to it. Correspond-

ing to this division is the cerebral, septenal division of form and function already noticed.

Observing that peculiar division both of solar spectra in the prism, and its corresponding thought in the mind,—specifically denoted also in the formation of the human brain in which we discover two sets of co-ordinate colors, namely, the three blues on the right and the three reds on the left, separated by the green,—we have defined the origin of respiration and pulsation, both of which are inherent and unified in the central principle or color, green. Inspiration originates in the blue category, and science (circulation) in the red category. Their co-ordination and unity of action is through the conjunctive color, green. It should be constantly borne in mind that the colors of the rainbow are the types of the seven affectional principles, the seven wills of the mind as they preside over the seven domains of the organic body, and they have their centers of transmission through the spinal cord, through the six anterior and motor centers, including the motory quality of the central canal of the cord, the seventh. These seven distinct centers, namely, the central canal with three right anterior and three left anterior motor centers, preside over six distinct organic divisions and functions of the human body. It is noticeable, therefore, that in the alchemico-organic heavens there is a natural division of time, divided into twelve dispensations as marked by the changes of the sign on the ecliptic, and also another natural division of time marked by the lunar and planetary movements, indicated by the seven parallels. In the body and brain, also, we find the same or a corresponding denotation.

(CONTINUED.)

THE PANSY.

The All Thought.

The pansy is cultivated from the violet, the most significant, in this age, of all the floral manifestations of creative symbolism. The violet is a plant of universal indigence, and is expressive of the truth involved in the most interior color of the rainbow, and therefore of the most interior mental energy of which this color of the solar iridescence is the symbol. The interior thought of God, from which originate all other thoughts, is the mystery of being. To know the source, destiny and purpose of existence; to be conscious of power to penetrate the arcana of obscurities; to attain to possibilities hitherto supposed beyond the ken of mental perspective; to be impelled with the prescient discernment of divine potentiality, wrought in us through determinations engendered by the penetration of the horn of Deific force and cult; these are set forth in the colors and fragrance of the violet, the parent of the pansy.

This typical, polychromatic flora, emblem of the thought of Deity, may significantly be adopted by Koreshanity as the badge of its purposes and destiny, because Pan, the truth of the "Hollow Universe," is now awaking from his sleep of ages, to once more assert the scientific dictum of central consciousness and personal quality as attributes of the Father-Mother who perpetuates the world. That the universe is in the form of a shell, with the stellar nucleus,

the *all seeing* star of penetrability, as the pivot of illumination needs not to be proven. The very essence (the to-be) of Deity, disseminated as the regenerative fluid of pro-creation, generates in man, and the declaration of the truth merely, is the all potential energy of mental metamorphosis. The universe is a hollow sphere, and Pan, the Truth who made the world, is the one to declare its shape and motion. He is fitly symbolized by the pansy, the all thought or the all seeing.

On the Capricorn-Cancer axis, the axis of the solstitial course, we have the Goat (Capricorn), the affection or love of cutting off, and the crab (Cancer), the science of cutting off. Pan, the All and Deity of the "hollow globe," had the hinder parts of the Goat or Capricorn. The hinder parts of the Goat, in astro-anthroposophy, is Cancer, for Cancer is the ultimate or scientific extremity of the Capricorn-Cancer axis, or the axis, as before stated, of the solstice, the place of the standing still of the sun. This is Gibeon, where Joshua commanded the sun to stand still, which means the conjunction of man with God. Let it be noticed that when Joshua (savior) commanded the sun to stand still, he said unto the Lord, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." It is evident here that he called the Lord the sun and the moon, for he said unto the Lord: "Sun, stand thou still." He did not say this to the alchemico-organic sun, but to the Lord God, the manifest sun of the anthropotic domain. The sun and moon signify the Father and the Mother; a statement of truth corroborated by the dream of Joseph, and confirmed by Jacob.

When Joseph told his dream to Jacob he said: I dreamed that the sun and the moon bowed down to me. Jacob replied: What, shall thy father (the sun) and thy mother (the moon) bow down to thee? but the old man treasured the saying in his heart. Therefore it is doubly evident that Joshua addressed himself to the Father-Mother—God the Lord. Gibeon, the hill of the solstitial, and Ajalon, the field between the solstitial points of Capricorn and Cancer,—the center of which is the equator and line of the great central lunar eclipse or cutting off, (the eclipse marking the great lunar epoch,)—denote that which was prefigured in the Jewish sacrifice of the goat for the cleansing of the sanctuary.

Emmanuel Swedenborg says that the kid of the goat signifies the truth of domestic good. It will be remembered that the sacrifices were chosen spotless, for it must be a spotless thing that can be of service for processes of purification. When the desire for the truth of generation—which enable man to cut off his iniquities and substitute righteousness—meets its response, the sacrificial goat is manifest. In defining the significance of any symbol, it should be remembered that the language of symbolism in the spiritual and natural planes differs widely, and that while in the spiritual sense the kid of the goat signifies the affection for use, in the literal, the more ultimate degree, the symbol must imply that in which the spiritual ultimates, or is fulfilled. The goat signifies, in ultimates, that truth, or its love and application, which involves the metamorphosis of the animal to man or God life. There comes a time in human development when the man perceives that to enter into the life of immortality, and thus to enter God, he must be assimilated to the divine

character, and that to enter through such assimilation he must cut off the last vestige of that which binds him to earthly things. The goat is the symbol of this desire and power of assimilation, and is therefore the type of the affection of transposition and cutting off. As Cancer or Crab is the symbol of the science of cutting off, it is made the sign of the northern solstice.

The present relation of the esoteric signs to the exoteric constellations is as follows. Aries (sign) is passing out of Pisces (constellation). Taurus (s) is passing out of Aries (c). Gemini (s) is passing out of Taurus (c). Cancer (s) is passing out of Gemini (c). Leo (s) is passing out of Cancer (c). Virgo (s) is passing out of Leo (c). Libra (s) is passing out of Virgo (c). Scorpio (s) is passing out of Libra (c). Sagittarius (s) is passing out of Scorpio (c). Capricornus (s) is passing out of Sagittarius (c). Aquarius (s) is passing out of Capricornus (c). Pisces (s) is passing out of Aquarius (c). By a careful examination of the foregoing, the student will be able to ascertain the present relation of the signal axis to the constellar axis. The s's throughout stand for signs, and the c's for the constellations.

Aries, Taurus, Gemini, Capricornus, Leo, and Virgo, are the affections, impulses or powers, and comprise the right side; Libra, Scorpio, Sagittarius, Cancer, Aquarius and Pisces are the sciences of these affections, and comprise the left side. Leo is the power of the commercial principle, and Aquarius is its science. Leo, the commercial power, is just passing from Cancer, and Aquarius, the co-ordinate of Leo, is now passing from Capricornus. Leo, then, the love or power of commerce, is reaching ultimates in Cancer, the science of cutting off of which Capricornus, its co-ordinate, is the power, and Aquarius is ultimating Capricorn. Aquarius is the science of conjunction, because it is the co-ordinate of Gemini, the power of conjunction; hence the science of conjunction co-operates in ultimates with the power or love of metamorphosis and cutting off, namely, Capricornus or Goat. It was this knowledge of the ancients that directed the law of sacrifice, which made the sacrifice of the goat the symbol for the cleansing of the sanctuary. Because the sign Aquarius, the science of conjunction, co-operates with Capricornus in ultimates, Aquarius, the water-carrier, becomes the head of the goat, or the man's head and body is conjoined to the hinder part, Capricornus. This is Pan, the *all God*, and this is why Koreshanity has the pansy for its symbol, emblem or badge.

The pansy was adopted by the Koreshan Unity long before the subject of the pansy as a national flower was agitated, and, because it is the Koreshan badge, it may fall, through prejudice, to become the national floral emblem till the power of Koreshanity enforces it. We shall see!

When the Wall Street banker gets into a close place, he calls on the United States Treasurer, and heavy deposits of the people's money are made at once and the banks are not even asked to say "thank you sir, Mr. Treasurer." But when the Treasurer of the United States gets a little too near a point of need and calls on Wall Street, the reply is: "Give us interest-bearing bonds, Mr. Treasurer, or you need not squint your eye at our gold. Business is business, you know." *Progressive Farmer.*

The National Banks Must Go.

Money Must be Destroyed!

"All circulating notes would then be issued directly by the government, carefully limited in amount, always redeemable in coin, supported by ample reserves of gold and silver, and, better than all, by the credit of the government, founded upon the entire wealth and property of the people of the United States. A nation that has paid a national debt of three billion dollars in thirty years is ample security for all the circulating notes needed for the current use of its people. I believe that the Treasury of the United States can now easily and safely provide for the circulation and redemption of the United States notes."—*John Sherman, in National Economist.*

It is well to notice the admissions of that most knowing, most treacherous, most unscrupulous of all the minions of the money power, John Sherman. After admitting that the people have pronounced an emphatic condemnation upon our misnamed system of national banks, he says he is in favor of submitting to the popular will, right or wrong, and giving up the system. He thinks, now that the country has paid three billions of debt, (contracted not because there was any need for contracting it, but to make a base for this dreadful system of piracy, which he then favored, and which has made him, and a vast number of others, a millionaire out of the hard earnings of the people, leaving a burden of debt, the payment of which, under present conditions, will require far more of the hard earnings of labor than the whole of it would have taken when the debt was first contracted.) its credit, together with its stores of gold and silver, would be ample security for the issue of all the paper currency the country needs. Of course the necessary implication is that the credit of the country, in times previous to this, would not have been sufficient for such base, and yet the lying knave knows well that the credit of the country—when in deadly grapple with the most gigantic rebellion on record, with no gold and silver except that used by gamblers to depreciate the country's credit—furnished all the sinews of war to conquer and subdue that rebellion, and to repair the ravages of war. After the greenback—crippled as it was by the treasurable acts of bankers and the servants of the people they bribed to partially demonetize the public credit to allow opportunity for Wall Street to gamble in gold—had, single-handed and alone, preserved the country from destruction, and it became safe for the deserter and traitor gold to crawl out of his hole, or to recross the border across which he had incontinently fled for safety, the Secretary of the Treasury, in his estimate of the gold and silver that might possibly be in the country, but not a penny of which was in circulation in the hands of the people, set down the possible sum as about one hundred and fifty millions. Lying by implication, Mr. Sherman doubtless wants those simpletons, the people, to believe that the national banks have, somehow, bolstered up the public credit. Such was the perfect and implicit faith of the people in their own credit—the treasury note, which was actual money, so decided by the highest legal tribunal of the country—that it took repeated traitorous enactments by congress, in the interests of national banks, to drive it out of circulation and out of the hands of the people to make room for the national bank

bills, that were a fraud and not money, and yet (as the greenback did not) cost the people a double interest.

In his report in 1862, when the country was trying to sell its bonds for greenbacks, so as to get its base for the national banks, Secretary Chase said that when he had contracted to sell \$10,000,000 in bonds it was found almost impossible to fill the contract, so determined were the people not to part with the greenbacks.

In his report, as chairman of its finance committee, to the U. S. Senate (see Congressional Record, Dec. 12, 1867,) this arch traitor to the people's interests, John Sherman, said: "It became necessary to depreciate the notes (greenbacks) in order to create a market for the bonds." In order to compel the people to enslave themselves by the issue of bonds, so that domestic and foreign Shylocks might suck their heart's blood, the professed hired servants of the people enacted at least two so called laws, which were in the nature of *ex post facto* legislation, impairing the contract with the people on which these notes were issued as money. Forced on to the people by such infernal treachery, these bonds (which had no security behind them except the public credit, the same which the treasury note had,) were made all the base and all the security for the national bank bill. The implication, then, that the money of the country has had any other security, under the national banking system, than the nation's credit and its specie, is a fraudulent and utterly false one. The hundreds of millions of dollars which the national bank system has cost the people have been an entirely gratuitous donation to the bankers of the country, but all this burden, great and oppressive and ruinous to labor as it has been, has been far the least curse to them.

In the British bankers' advice (in the Hazzard Circular) to American bankers, they say: "To accomplish this" (the control of labor by controlling wages) "the great debt that capitalists will see to it is made out of this war must be used as a means to control the volume of money." "The bonds must be used as the banking basis. It will not do to allow the greenback, as it is called, to circulate as money any length of time, for we cannot control it. We can control the bonds, and through them the bank issues." Precisely this diabolical scheme has been carried out to the letter, and producers and laborers have been systematically robbed of billions of money by this monstrous machine controlling the volume of money, in the interests of the robbers, and thus making paupers and tramps by the million.

Not only must this destructive wooden horse, that has ruined our Troy, go by the board, but the whole money fetish must be destroyed!—O. F. L.

Work Sunday and See the Fair Monday.

MILWAUKEE, Feb. 26.—*Editor of the Herald:*—Now that it has been finally decided that the Fair gates are to be closed on Sunday, allow me to make a suggestion in favor of the artisan, viz.: that all factories in and near Chicago be run on Sunday, and on Monday all employees be given a holiday. In other words, substitute Monday for Sunday, thereby giving the employees their usual weekly holiday and also an opportunity of visiting the fair without loss of time.—*Cream City.*

More Bonds, More Bondage, More Banker's Knavery.

President Harrison is credited, so say recent reports "with the belief that the demand for gold for export is not only artificial, but that it is part of a scheme, international in its scope, having for its object the issue of bonds." When it becomes apparent that no bonds will be issued, his opinion is said to be that "the talk will subside."

Banker Henry Clewes of Wall Street says, in a circular letter of Feb. 18: "The other nations now having a considerable amount of silver in the monetary system are doing their best to get rid of it in exchange for gold, and the United States must do the same."

Ex U. S. Senator, Banker Farwell, of Chicago, at a banker's feast in this city last Saturday night, said: "All the circulation we now have should be retired. It is not the function of the government to issue a circulating medium at all. Let the government give us the necessary machinery or laws to organize a financial system, and we will do the rest. If I were secretary of the treasury I would redeem every obligation of the government in gold, and let the world understand we would never descend to a silver basis." It is said that Bankers Drexel, Morgan & Co., of Wall Street, have already negotiated with London bankers for the sale of \$25,000,000 of the \$50,000,000 new bonds which the bankers have determined that the government shall issue. Among the millionaires referred to, in a previous article, as dodging their legal taxes in this city, was this same banker, then U. S. Senator Farwell, familiarly known among his chums as "Poker Charley." His taxable property that, doubtless, ran up into the millions was listed for assessment at a paltry \$1,800. Of course the dear people would be entirely secure in trusting honest (?) patriotic (?), perjured law-breakers to run their money system for them, at least, they have trusted them, and now more than suspect that they owe their present unspeakable miseries to that fact alone.

There is little doubt that the suspicions attributed to President Harrison are correct. Indeed, the present banking system was expressly planned, by domestic and foreign bankers acting in concert, to make just such things possible and thus enable the Jew-controlled world's banker's guild to dictate the legislation of the country in its own interest. This is not the first, if it is the most apparent, case of the kind. The system was so framed that in the hands of bankers, and their tools, as the execution of it has always been, it is at any time easy for the banker class to bankrupt the U. S. Treasury. It is the only institution of the country that is required, not by law, but by unlawful usage, to pay gold. The specie of the banks and private individuals is gold, silver, and treasury notes, (greenbacks), but, by iniquitous practice alone, not by law, the specie of the government is gold, and that, too, for the payment of debts contracted, not with gold, nor even silver, but with greenbacks depreciated on purpose by a traitorous congress, to forty or fifty cents in gold.

The world has been all agog for the reason for the recent exportation of gold. The real reason has been to force congress to demonetize silver in the interests of Shylock, that he may draw a little more blood with his pound of flesh; but Daniel has at last come to judgment, and when the great as-

sizes are set, it will be found that in plotting against the life of his helpless victims he has forfeited, not only his bond, his principal with the interest, his pound of flesh, but, by his murderous spirit and traitorous deeds, his own life is forfeit; and outraged justice clamors for a speedy execution of the merciless wretch.

BUT WHAT IS THE REMEDY FOR THE GOLD EXODUS?

It is simple, common sense, and will be at once, and entirely, effectual.

Let the people hang a few of the traitors in office, and warn the rest of them that that will be their fate also unless they execute existing laws—according to their oath of office—in the interests of the people, and not in those of bankers, foreign or domestic. Instead, then, of buying 4,500,000 ounces of silver each month and coining it, and issuing (supposably on it) silver certificates on which the holders immediately draw out of the treasury their face value in gold, which is sent abroad to intimidate the country into passing the legislation desired by bankers, under the fear that otherwise gold will leave the country to disaster and ruin, meantime, (the silver, lying idle and useless in the treasury, and the silver certificates being destroyed that they may not increase the amount of money in circulation,) every specie-obligation of the country will be paid in gold or silver, as the law provides and the interests of the people require. Under such a course—which is entirely legal and the only one which is loyal to the people—gold would immediately cease to go abroad, and so, according to the testimony of the secretary of the treasury in the past, the great bulk of the government's specie indebtedness would be paid in lawful paper money at the urgent request of the holders of it, as the safest, most convenient money in use.

Although the law of 1868 strictly forbade the retiring of the three hundred and forty-six million greenbacks then in the hands of the people, without any warrant of law whatever, one hundred millions of gold—under pretense of keeping on hand a fund to redeem these greenbacks which the law forbade to be redeemed, and made lawful money—has been kept idle in the treasury while the people paid to bankers interest on a like amount. Bankers now have hundreds of millions of idle gold which they would be glad to exchange for government bonds, at a low rate of interest, on which to perpetuate the present iniquitous banking system; but the government administered strictly according to the provisions, even of present laws, defective though they are, and in the interests of the people, has no need of this gold.

Let us contrast the insane folly of our own treasury management with the better sense of British methods. In 1870, when our foolish legislators passed a refunding act to furnish bonds that would be acceptable to English buyers, (intending to sell those bonds in England for gold, and ship the gold to this country after twenty-one million dollars worth were sold, and the gold deposited in the Bank of England for transport to this country,) the Bank, which was really the British government, informed our wise financiers that not one dollar of that money should be sent across the water in gold, not even if the contract for bonds had to be annulled.

It is time that this whole unspeakable knavery of bankers ceased, and the government of the people were run in the

interests of the people—the commonwealth—and not in the interests of money changers and thieves.—O. F. L.

Dawn of Occultism and Wane of Materialism.

Every dispensation is ushered in by the polarization in a personality of the truth which has been evolving during the age. This was true of the Adamic, Enochian, Noatic, Mosaic and Jewish ages. It will be true of the Christian age, and of all ages in the countless cycles yet unborn, from endless time. That is an ignorant person who entertains the thought that life—mineral, vegetable, animal and human—has not existed in earth from time immemorial; that is equally as ignorant a person who supposes that life in its various forms will not continue to exist in this world eternally, modern Christianity or materialism (for we will show that they are one and the same thing) to the contrary, notwithstanding. Nineteen hundred years ago, when Jerusalem was about to be destroyed with the passing of the sign Aries out of the constellation Aries, the Lamb of God was born in the race by the law of parthenogenesis or virginal propagation (obtaining in the animal kingdom, and therefore, why not in the human?). Thus Christ the Lord, the perfect being and Fatherhood (Lion) of the race, having the Motherhood (Lioness) within, was gratified from the humanity. In him was involved the truth of the age which he culminated. When the Lord appeared, the world was as dark and materialistic as it is now. Judaism had declined from its spiritual light and had waxed old in paganistic forms and customs, just as we find Christianity today at the end of the Christian age. Thus each age repeats itself in the dawn and twilight of truth.

We are living, at present, in a grossly materialistic and therefore sensual period of the world's history, but the light is visible in the horizon. The age has witnessed the rise and decline of the Christian religion. With its inception we had a beautiful truth fresh from the lips and body of the Master, of which the lives and sacrifices of the primitive Christians bear full testimony. Theirs was a sublime faith and a life in keeping with the same. The spiritual light and faith which then played like a halo about the heads of the followers of Christ is well attested by those words of Paul: "It doth not yet appear what we shall be, but we know when he appears we shall be like him for we shall see him as he is." Paul felt what he said. The modern clergyman with his false precepts and practices may preach from this text a thousand times but his words will be as sounding brass or a tinkling cymbal. He lacks the witness *within*.

With the close of the Jewish age they had spiritual movements leading up to, but yet rejecting, the true gospel of Christ just as they have now. They had then false Christs and false prophets so that when the true one appeared, although he was without sin, few knew him; and yet this is not strange. He came and went and the world knew him not, but he nevertheless created such an upheaval in humanity that nineteen hundred years have not been able to subside. He said then that he should reappear in the harvest at the end of the age, and sure enough just before the ripening of that harvest we have all the signs of his coming. We find extant two schools of thought, the one spiritistic and the other materialistic. The one founded on intuition, and the

other on reason, which when divorced from intuition leads to fallacy.

We do not say that all intuitive investigation is true, but rather that it leads to that which is true. We do say, however, that all investigation prompted simply by the intellect unaided by the higher or spiritual nature of man is invariably fallacious. Now we charge modern Christianity with being a part of materialism. What is materialism? It is that form of negation in man which rejects as truth any inner promptings of the soul. For example, if a materialist were furnished with full and sufficient evidence of the truth of telepathy or thought transference he would at once reject it as absurd. Why? Because his development is so gross and immature that he must deny that which he cannot touch and handle. This very large class of persons deserve commiseration. They have long hills to climb through successive embodiments before they can, like Moses, see the promised land of eternal light. And is it any wonder that such persons instantly and vigorously deny the truth of the great law of reincarnation? How could they do otherwise? Look around you and see if you can find a genuine modern Christian or hide-bound modern scientist who could accept re-embodiment, telepathy or any of those other great laws unfolded from the spiritual nature of man.

Modern science sees such substances as chlorine, sodium, potassium, etc., as elements. It denies that gold, silver or iron can be transmuted to other substances. Modern Christianity stands on the same ground. In fact some phases of modern occultism have not gotten beyond this ground; the only difference is that the very nature of their investigations must soon or later lead them irresistibly to an unequivocal acceptance of the law of transmutation even as applied to the human form. Orthodox believes in a literal heaven and hell; believes that in his translation Christ ascended in the literal clouds; believes in the Father, Son and Holy Spirit as three distinct personalities; believes in a literal eternal throne, and cannot break away from a literal resurrection of the body from the graveyard. All these indicate a gross form of materialism.

It is no wonder then that the Church has accepted modern science, its twin sister, and marches arm in arm with it to its doom. This materialistic concept of things has permeated everywhere. It stands guard in our educational institutions, rules our commercial practices and governs our politics. Old and decrepit though it be, it fondly wends its way to the precipice that must soon engulf it. It is as difficult to penetrate the genuine materialistic mind with the light of occult science as it is to infuse sunlight into the corpuses of a decayed pumpkin. We have dead pumpkins all around us on two legs. They can believe only what their fathers did. They accept the theories of the scientific apes of the day. They vote the straight republican or democratic ticket, and they are identified with some branch of orthodoxy just as their fathers were. As for any advanced socialistic ideas, they are incapable of imbibing them. They go poking along with the old competitive notions, making and accumulating money. Some day they will face a stone wall in the shape of a financial panic, when all their notions of the great prosperity of the country will melt into mist. From the news reports of the last few days, in which have been recorded

some big failures, it would seem that this panic may have already begun. These decayed pumpkins have controlled our politics and have prated about our "free institutions," when there isn't a "free" institution in this monopoly-cursed land.

As opposed to this class there is another rising and ever increasing class of persons who have come out from the old order of things and are gradually embracing the new. These persons are to be found in Swedenborgianism, Spiritualism, Theosophy, Christian Science and other forms of latter day spiritistic belief, more or less identified with the intuitive faculty of investigation. The results of such investigations are to be found in books like "Ardath," by Marie Corelli, "She," by Rider Haggard, and others of similar character; works of fiction which are commanding the attention of progressive minds. As between Haggard as an author and Mrs. Humphrey Ward, for example, with her dreamy and prosy "Robert Elsemere," we do not think there is any comparison. The one expresses the dawning and the other the waning age. The one deals with new ideas while the other hushes up the old ones and fancies that she has made a discovery.

Christian Science with all its absurdities inculcates one great truth, and that is the predominance of the mind over the body. Medical practitioners hold to the notion that the body rules the mind, and hence ply this poor frame with all sorts of potions which only tend to weaken and debilitate it. Growing intuitive thought teaches the doctrine that the body is the mind's instrument and that disease emanates from the condition of one's mind, and is not to be eradicated by tinkering at one's body with drugs. All the various forms of occult research are valuable in their way, for they are leading people away from the beaten paths of materialistic idiosyncrasy. Spiritualism, notwithstanding all the fraud practiced under its name, and its limited power of revealing truth, is, nevertheless, valuable to one just dragging himself from the mire of materialistic superstition. Theosophy has reached more advanced ground than other forms of occult science referred to, in that it accepts reincarnation and admits the possibility of a final absorption of the entity into Nirvana, although its concept of this process—which in point of fact involves the law of transubstantiation—is quite vague and indistinct.

There is a growing tendency on the part of some occult investigators to merge into one the science of correspondence as revealed by Swedenborg, the doctrines of such men as T. L. Harris and Dr. Bowen, the theories of Christian Science and the truths of Spiritualism, Christianity (as understood and Theosophy; but even then they find themselves confronted with an incomplete mass. They talk about the seed sowing and the harvest as taught by Christ, of evolution and involution, of the Fatherhood and Motherhood of God, and of the spiritual and physical sun as referred to by Swedenborg. They endorse mythology as a tradition of the ancients, but at the same time maintain that the gods referred to therein were simply deified heroes just as, they claim, Washington or Lincoln may become in ages to come. In all their concepts, however, of these things they are mere mystics, and their efforts to merge into a complete and grand system of scientific thought the different isms referred to are total failures.

Some liberal investigators, perceiving this, unhesitatingly declare that out of these occult lines of reasoning there will, and must, come a perfect system that will blend into one the truths of all, and yet include more than has yet been ascertained by the modern mystic. Such a conclusion is irresistible, but where is that system? We have reached the end of the age and, in accordance with Swedenborg and historic lore, the time has arrived for the unfolding of the perfect, the whole; the invulnerable system of thought, rational, scientific and religious, which will replace the old and give a new impetus to civilization. Such a system is absolutely indispensable at the present time. In the triangular arena of activity—the sociological, the theological and the scientific—we find nothing but chaos and decay. A state worn out by the iniquitous competitive system is tottering as are also a church receded from all spiritual power and rational tenets, and a science which in its premises is worse than puerile, and more than idiotic in its conclusions. These confront a heart-sickened and failing humanity. Whither shall all turn? Surely nowhere but to that new aggregation of force which, in its life, faith and reason, is fully capable of replacing the old.

Koreshaunty presents to the world a new system of science, of theology, and of sociology; a system which challenges the attention of the world. Founded and operated on the law of God, it blends and harmonizes these three channels of investigation. Where other systems of occult science fail, it succeeds in discovering the *central law of life*, without a recognition of which all scientific investigation is shrouded in mystery. *The law of transmutation* discovered gives to the world the true theory of the cosmos, the law of the cross, or the doctrine of at-one-ment which puzzles the modern theologian, and the magnificent system of commercial interchange which must destroy money, and give to humanity the divine kingdom in earth.—C. J. M.

An Odd Monopoly.

One man makes all the ink with which the United States Government prints its paper money. His father invented the ink, but he never told anybody how he did it until just before he died, when he let his son into the secret. Had an untimely accident gathered the inventor to his fathers before he told his son about the ink, the government printer would have been in a bad way, for this is the only kind of ink that will print on the peculiar surface of the fiber of which the government note paper is made.

The maker employs only six men in the manufacture of his ink, and none of them is in the secret, nor has any one yet seen the interesting act of mixing the ingredients of which the ink is composed. The owner of the secret locks himself up in his own room two weeks in each year, and it is there and then he mixes stuff enough to supply the government with ink for the ensuing twelve months. The process of locking himself up surrounds him with an air of romance something like that of the man whom Balzac made to search for the alkahest, the only difference being that the alkahest fellow shut himself up for a lifetime and got nothing, besides alienating the affections of his wife, while the other locks himself up for two weeks and gets fifty thousand dollars a year.—*New York Home Journal*.

SHARP CUTS.

Character is what we are, when we think we are not watched.—*Ram's Horn*.

The man who tries to drown sorrow in whiskey finds that sorrow is a good swimmer.—*Texas Iconoclast*.

The closing of the World's Fair on Sunday was brought about by the churches and breweries. Sad.—*The Road*.

You can always find out how much a man is worth when he dies, by looking at his will. It is a dead give-away.—*Texas Iconoclast*.

There is no way in which that verse, "The fool hath said in his heart there is no God," was ever so completely fulfilled as in the modern idea that political economy depends on iniquity instead of equity.—*John Ruskin*.

The dangerous man is not the man who tries to create discontent; the dangerous man is he who is satisfied with things as they are; who thinks that if the reign of the devil be let alone it will evolve the kingdom of God.—*Tax Reform*.

Had the militia at Homestead refused to act against the workmen when ordered by the governor, they would have been severely court martialed or hung up by the thumbs. When the militia in Kansas spurn the commands of superior officers who are elected by the people, their acts become "patriotic."—*Nonconformist*.

Italians, showing evidences of a leprous disease, sewing knickerbockers sent by a wholesaler is the last nauseating find in the sweat-shop investigation. Babies dead from fever on beds of fancy cloaks, and children down with the blackest braids of contagious diseases in rooms filled with other people's clothing, are common circumstances. The last instance is doubly awful.—*Chicago Herald*.

In no single manner does the real difference in nationalities appear more pronounced than in their punishment of defaulters. In France the Panama canal thieves have been sentenced to various terms of imprisonment. In China they cut the heads off from defaulters, while in the United States this class of citizens are sent to the halls of congress. Great country this!—*National Watchman*.

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober; one glass excites him and to some extent disturbs the state of sobriety; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage, and a seventh or an eighth makes him stupid—a senseless, degraded mass. But when does the sin begin? At the first step toward complete intoxication, or at the sixth, seventh or eighth? Is not every step from the natural state of the system toward the state of stupid intoxication an advance in sin and a yielding to the unwearied tempter of the soul?—*John Bright*.

To be born of God is to be a Son of God, that is, to be just like the Christ of God, "for we know that when he appears we shall be like him."

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of The FLAMING SWORD, Both-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koraean view of these questions. Honest conviction will receive due consideration.

The Harmony of Society Essential to Individual Power.

When several people are gathered together in one common interest, and by one common name, the strong band to hold them in perfect love and faith is harmony. The individual of every group is the expression of the whole, that is, each individual power is commensurate with the love it bears to the principles of the society, whatever it may be. The harmony of every group depends upon the weeding out of every extraneous thing. Envy, malice, hatred, lust, etc., are the weeds that choke up the fair flowers of life. We must purge, change, and renew the very substance of our characters to have the garden of the soul yield a perfection of bloom, for God's Spirit comes only by purification of the mind, and a preparation of the body for its reception. As a tender mother nurses and cares for her only child with unwearying watchfulness and attention, so are the gifts of the spirit obtained and made perfect. Can we have harmony if we are not pure within? We live from within out, and if we are unhealthy in thoughts so will we be in deed. If the river of peace does not bathe and cleanse us, and keep us pure within, then outwardly we will cast ourselves upon the barren, beetling rocks of the unprotected shore of discord. One such element will disarrange, separate, and scatter a multitude. "One sickly sheep infests the flock, and poisons all the rest." There may be people in a society—good people—who are not compatible with that group, who would make discord in that group, but would harmonize in some other group. The question arises, what shall be done? Shall the lovers of unity be overthrown because of the doubt of the few? No, by all means, no! The keen sickle of truth should separate the tares from the wheat, if the unification of love and the concentration of sympathy cannot accomplish it. But it can. "Love is the fulfilling of the law," and it abideth in the deep places of all hearts. Then listen to the inward voice—speak and act from the sweet promptings of good, eschew the evil, permit only the loving, gentle word to pass the lip; open the heart to the woes, distresses and faults of each!

The divine as well as the human spirit is likened unto a dove; the very word carries love, constancy, gentleness, with it, with its half celestial, half earthly life. The dove is the bird of innocence and love. The dove is the bird of holiness, anciently used in sacrificial offerings among the Hebrews. It is also the bird of the poor, who used to present it before the altar to wash away their sins and propitiate the Gods of the temple. It was the holy bird of hope to Noah, (with the green olive branch in its mouth,) to announce to him that there was yet a prospect of life for God's creation. The

spirit of love, holiness, innocence, gentleness and hope is symbolized by the dove, consequently the Spirit descended, in the shape of a dove, and lighted on the head of the baptized Messiah, in the holy stream of Jordan. In such Spirit Jesus preached as long as he lived among men. Meek, loving, gentle, innocent, pure and self-sacrificing, Jesus showed he had truly received in his heart the spirit of the holy dove. Are we not all hoping, striving to emulate the meek and lowly Jesus? Is not his life our example? Surely it is. Then will we not invite the holy dove of peace to descend upon us? Struggle, earnest struggle, is the indispensable law of the soul's advancement.

Evil is the carnal propensity of our nature. Evil is the pride and exaltation of self; the fondness for worldly vanities and triumphs. The fondness for wealth and dominion. The weaknesses of the carnal self (the animal man), can only be overcome when the spirit is mightier than the flesh. Then let us all obey that which is deepest, highest, purest within us. This will lead directly to harmony, consequently to power. Harmony, in its essence, is universal power, and what wonderful power! In unity (harmony) is acknowledged strength, and by our fruits shall we be known. The power of harmony is in self-sustaining calmness. Not in money, nor in human knowledge—for the knowledge that binds us to this life by a development of pride, egotism, and self-sufficiency is a curse, and a source of weakness, instead of power—but the knowledge that makes one all alive to the woes and troubles of others is the knowledge that gives power, and sustains in all trying hours. Instinctively we fear that which is not in harmony with us. We are afraid of that which is distasteful, but we love and serve that which we approve, or that with which we are in harmony. The doubtful are never hopeful, courageous, powerful; hope is the anchor of the soul, the harmony or heaven of existence. With it the poor, in their hovels, can live in castles built in air. Without it the rich, in palaces of affluence, are beggared. How can we have harmony when we doubt, fear, and hold aloof from each other? How can we know God when we do not find him within ourselves; when our neighbors are our stumbling blocks, when their clothing, their manners, their conversation, their very motives are doubted, questioned, torn to atoms, left in shade, thrown upon the shoals to perish by backbiters and falsifiers? Is this conducive to good results? Is this likely to engender success? As you follow me in your thought you spontaneously answer, in your truest self: "Certainly not!" But do you try to make it otherwise? Are we not apt to see results without dreaming that we had any part in them? Every idle word and thought must be accounted for—then how does the individual escape? He must necessarily be an essential power, for good or ill, in society at large, or in groupings.

Doubt is a fatal enemy of the soul. When you doubt your own power you cripple yourself. Doubting your neighbor cripples you both, thus establishing weakness for each. You must believe in your own power, have confidence in those around you, and rise superior to adverse disbelief. The more confidence you have in others the greater your friendship for others, and the more friends you have. Friendship is a measure of influence, consequently of power. A desire to know what is truth is worthy. Respect for the opinion

of others leads to an interchange of ideas. You should know a thing before accepting or rejecting. You are not your brother's keeper. Look within, and work out your own salvation. Be good; do good to all, for although you may be imposed upon many times, you may sometime entertain an angel. Some thoughts are angelic. We must not merely know good and evil, but know good and have power to do it, under all circumstances and at all times. Then, indeed, we may truly say we are on the road to power. Real power lies in repose, rest and confidence, which comprise harmony. Harmony is heaven, and the kingdom of heaven is within; therefore true power comes from the Infinite. The power essential to all society is its order, its proper adjustment of parts without jar or friction. Each and every part must be well poised and lubricated, for where there is not proper balance of all essentials there is discordant friction and loss of power. The lubricator is attraction; the regulator, love. The kingdom of heaven is harmony, power, eternal youth, innocence, peace, love. If love be lacking, what can you expect to flow from the spirit, or what quality of force will be created? Harmony is wisdom, the wisdom of your own true inner self. Harmony means unity, oneness, no conflict, no opposing elements, no warfare between flesh and spirit. The lion and the lamb have then lain down together. The greater the harmony the greater the wisdom; the greater the wisdom, the more rest, peace and true pleasure. Discord wears out. If we are not a representation of divine power we must retrograde. If we do not use light, truth and love, we abuse light, truth and love, and we will surely fall, for the pretender always falls.

The way to power is open to all. Nature is not partial to individuals. Many are called, but few are chosen. Why? Because few choose to struggle up the stream, for it is easier to float downward. You cannot carry much grossness up the stream, either of body or spirit. All passions must be put to sleep. 'Tis a mighty task, but until accomplished let no one boast of real power. Let your eye be single, and your works will follow after. Purity is oneness. It is the essence of things which are of the greatest value. There is no virtue when there is no temptation; no grace where there is no sin; no power where there are no obstacles. The greater the obstacles overcome, the greater the glory of achievement. If you are superior to your enemy, it is only so through your love or charity. "Pray for your enemies." Prayer is desire, which, to be answered, must have acts of love to go with it. A gentle manner, a loving look, a quiet gift, goes to the heart, and will both kill enmity and elevate the soul. Pride, avarice, envy and malice have no wings; they are monsters of the deep, and if you harbor them they will carry you down, down. They will leave you as you grow in calm and tranquil harmony. Very clearly our field of labor is in ourselves, and we must get out of our passions and weaknesses.

Will we not all try? This is a magical watchword; try. I have tried to show that harmony is absolutely essential to the power of society. The door is open. To all I say, knock and it shall be opened to you; seek and ye shall find. The time will come, and speedily, when such power will be breathed out upon the people in such gentleness and peacefulness that none shall be disposed to do another a

wrong. Such harmony is divine power.—*Victoria, in the Guiding Star.*

Dr. Thomas and the Columbian Exposition.

In a sermon preached in Chicago by Rev. H. W. Thomas, D.D., he has this to say of the Sunday opening of the World's Fair:

"The nations of the earth have gladly consented to unite with our country in a great Columbian celebration of its discovery. In this will be brought together the results, not of four centuries alone, but of all the centuries, the results of learning, arts, science, government, religion. It is not a business for gain, but a great and friendly gathering of the millions of earth, each land bringing its richest treasures, that all may rejoice in the peace and progress of these great years. It is a school, a church such as was never possible before, nor can be soon again. Its educational, its moral, its religious value to those who look upon the galleries of art, the halls of machinery, the collections of antiquity, the results of all industry and learning, and the growing beauty and good of the world, will be incalculable. It means to each one a larger life, and for the millions of comparatively poor and laboring people this is the one opportunity of their lives; a scene to enlarge the life of the young, a vision to bless the aged before they go hence. And yet these conservative, puritanical Sabbatarians would close the gates of this world school and church on Sunday, and in the name of Him who said: 'It is lawful to do good on the Sabbath day!'

Let the machinery be stopped Saturday night; let the morning hours of Sunday be for rest and worship, then open the doors, reduce the rates, and thus honor the rational observance of the American Sabbath by giving the poor and laboring classes the best possible opportunity to see and enjoy this wonder of the ages. And the preachers and the educated classes could not do better than to go and mingle freely and kindly with the people, as guides and teachers to explain the great works of art. The labor can thus be lightened, and the days be rich in blessings to all. And why object to the necessary work, and the receiving of money at the gates? Is it not work to open the churches on Sunday? And what is the difference between asking the people for money at the gate, and asking them for money as soon as they get inside the church? All time is sacred; labor is as sacred as rest. The command to work six days is as binding as it is to rest the seventh. Christianity is the liberty of the spirit, and not the bondage of the letter of the law; and yet it is for the letter, and not the spirit of the Sabbath, that these rigid conservatives are contending.

We should all enjoy a quiet Sabbath day at the Exposition; but closing the gates will not bring such quiet, nor will opening them add to the noise and confusion, nor much, if any, lessen the travel. If closed on Sunday, people will stay over Saturday and go home Sunday, or come Sunday to be there Monday. There will be two or three hundred thousand strangers here every Sunday for six months; we have to face this condition of things, and in no other way can there be found so much quiet, so few temptations to wrong, and so many opportunities and incentives for the good as in opening the gates of the Fair.

To my mind, it is not only narrow and unwise to close the gates on Sunday, but a great wrong."—*Citizen*.

A Female Blacksmith.

The Cogswell Polytechnic School of California has a girl student in its blacksmithing department, who has taken up that vocation seriously with a view to making ornamental forge work, at which a woman may work to advantage. The girl blacksmith, Miss Ray Beveridge, is a small girl with original ideas and unusual physical strength for a woman. And one of these ideas is that, in designing attractive iron ornaments, a woman's fancy will prove more alert and dainty than a man's. To perfect herself in her art she is studying designing, drawing and modeling, as well as doing practical work at the forge in the shop where the men students receive their training. She wears in the shop a dress of heavy wool material, suspended from her shoulders with regular suspenders, and an apron of leather to shield her clothing from the flying sparks. She wields a twelve-pound hammer, and keeps her forge fire glowing herself with a blast engine. —*Daily Star*.

LOOKING UPWARD.

Look down, and the head grows dizzy;
Look up, and we safely climb
Ladder or staircase or mountain side,
And stand on the heights sublime.

The powers of the earth draw downward;
Feet sink in the golden sands;
Heaven bids more light—in darkest night—
Than the world at best commands.

'Tis the upward gaze that saves us
From falling, as day by day
O'er hills of toil, through valleys of weal
We journey our lifetime way.

Look down, and our hearts grow fearful,
Look up, and we see the bow
Of promise spanning the murky sky
Till we leave the clouds below.

—Julia Bullard Nelson, in *Woman's Tribune*.

Victoria to Hold a Drawing-Room.

LONDON, Feb. 27.—Queen Victoria and her daughters, the German empress dowager and the Princess Beatrice, have arrived at Buckingham palace. At the drawing-room, tomorrow, her majesty will receive the diplomatic corps and the *entree* company, but the general presentations are to be taken for the queen by Princess Christian, who will represent her majesty at the second drawing-room. The Prince of Wales, the Duke of York, the Duke and Duchess of Connaught, Prince Christian and his daughter Princess Victoria, Princess Louise, the Duke and Duchess of Teck and Princess May, and Princess Beatrice and Prince Henry of Battenberg are expected to be present.

Robert T. Lincoln, Mrs. Lincoln, the secretaries in the American embassy, their wives and the attaches will attend the queen's drawing-room. Mrs. Lincoln will present in the diplomatic circle Mrs. Astor, and in the general circle Miss Helen Williams and Miss Burrows, daughter of Hoffman

Burrows, of Newport, R. I. Lady Alfred Spencer Churchill will present in the general circle Mrs. Somerset Gough-Calthorpe.

The queen was to have started for Florence on the 21st or 22d of March, but it is now probable that her majesty will leave Windsor on the 15th or 16th of that month. Her absence from England is to extend over five weeks. Prince and Princess Henry of Battenberg are to accompany the queen to Florence, and there will be a suite of six persons and about fifty servants. [Contrast this item with the following,—then draw your own conclusions.—*Ed.*]

Thousands in Want of Food.

LONDON, Feb. 27.—Great suffering exists in Oldham, owing to the prolonged struggle between the master cotton spinners and the operatives. The number out of employment in Oldham alone is 34,000. Thousands of these are destitute of food and fuel, only those who belong to the operatives' union receiving union aid. The prolonged cold weather has caused bitter hardship to multitudes of those out of work on account of the strike, and the frost and snow linger with a persistence that points to fatal suffering unless relief speedily comes to the shivering and starving poor of the great cotton manufacturing center. The local authorities are overburdened with demands upon them, and private charity has been exhausted by the continual and increasing drain since last November. Oldham has not seen such misery since the time of the American war, when the scarcity of cotton caused thousands of Lancashire operatives to be thrown out of employment.

A PREACHER'S STRIKE.—The strike of the preachers at Columbus threatens a spiritual scarcity, and still further complicates the labor question. The legislature of Ohio has been in the reprehensible habit of using non-union religion, and even getting it for nothing; a practice which has brought forth a protest and the promise of a boycott from the Pastors' Union. At a meeting of the Union held last Monday, it was determined that spiritual grace be withheld from the legislature unless paid for at regular union rates. A feeble show of resistance was made by the Rev. Mr. Patt of the First Baptist church, who thought it "would be too bad to deprive the legislators of all spiritual advice without warning;" but the majority thought it would be serving them just right, and so the resolution was unanimously adopted, after an eloquent speech by the Rev. W. C. Holiday, of the Mount Vernon Avenue Methodist church, who declared with proper indignation that he had "long ago resolved that he would make no prayers in the General Assembly without remuneration." It is thought that the strikers will win, that the legislature will surrender, that non-union prayers will be discontinued, and that hereafter all prayers offered in the General Assembly of Ohio will bear the blue label of the Pastors' Union. I think the Union is right, because if the Ohio legislature is worth praying for, the prayers are worth paying for; but, on the other hand, if the honorable members are past praying for, there is no use in wasting money for prayers. Thirty-five years ago, when I was member for Marbletown, every preacher at the capital acted as chaplain in his turn, so that we got every variety of spiritual grace that could be had for cash. The Union rate at that time was three dollars a prayer, which we cheerfully paid,—out of other people's money,—drawing the line, of course, at Universalists and Unitarians, whose prayers were under a boycott of the Pastors' Union, and therefore worth nothing!—*M. M. Trumbull, in Open Court*.

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koresnanity. Articles containing over twelve hundred words are liable to be rejected.

Pungent Paragraphs.

To compromise with evil is to share its sin and be condemned by its guilt.

The American porker is tripping along up the gold standard toward the top notches.

We should eat to live, not live to eat. So we should live to work—work for others—not work to live.

Less mouthing service to God, and more real service to our fellow men would please him better.

The National Banks never fail, so say the republicans. No, it's the people that are made to fail in supporting them.

An unholy alliance:—The church which pretends to worship Christ in alliance with the almighty dollar, the pieces of money which purchased his betrayal.

It is easy to float with the tide to hell, but it is much better to stem the current of the pure river of life that flows out from the throne of God.

The warp and woof of time is getting rather checkered with the exchequered career of so called successful business men—better defined as legalized thieves.

The woman that sells herself promiscuously for bread is no worse, *in the sight of God*, than the woman that sells herself to one man for a palace and social distinction.

The wild Arabs and the civilized Europeans are enriching the soil of Africa with their blood, in an attempt to determine if the black man shall be exterminated by chattel, or run slavery.

From the number of husbands reported as failing or refusing to support their wives, it looks as if woman's chief occupation, that is, marrying for her living, was—as it should be—about played out.

Life is a mask—a masquerade. It will be funny when the mask is lifted at the goal of human destiny—the resurrection—to see what partners we've been dancing with around the corridors of time.

The rights of labor:—Labor has the right to all it produces, without any compromise or dividend with capital. When it strikes for that, and will have it, then the rights of labor will be established and not until then.

The interest that the newspapers manifest in the movements of Cleveland and the prize fighters, shows that the honor of being president of the United States is only excelled by being the champion pugilist of America.

The American people never tire in their admiration of Lincoln, and continually hold up his character as an example to follow. Neither do they ever get weary of following it; not at all, they never follow far enough!

"Knows how it is himself." McKinley manipulated an indirect steal from the people; now he has had the same indirection worked back upon him by his friend in the interest of the "tin plate steal" and his fortune is gone.

We would like to have a good square democrat or a round headed republican explain how either high or low tariff, or no tariff, is going to equalize industrial conditions while the great octopuses—monopolies—is extending its grasping tentacles to take in all the affairs of men, the world over.

Whenever the laboring classes will forswear allegiance to the god of the capitalists—the almighty dollar—and pool their earnings into a real commonwealth, wherein all that contribute shall have a common interest, then the world's great idol, *money*, will be the prostrate Dagon before the ark of God.

Gold is taking a flying trip to Europe and the yellow metal monomaniac, is heard lamenting as follows:

"Come back, come back, oh! hear my grief,

Across the great big water.

For I would be the gold bug chief,

My dollar, O my dollar!"

When a man punctuates his life by putting a (.) to his existence with a (.), he makes an inconsiderate (—) through (.) (coma) into eternity; his friends supply the (!) and the coroner the (?) points; his body is [] ed in grave-stones, and while his (*) refers to the marginal life, old Nick heaps the (:) and the (:) to make his advent warm in the (§) beneath.

Bread or blood, is the cry of England's starving poor. With the heir of royalty, Prince of Wales, giving a grand levee to our American prince of dollars, W. W. Astor, while the poor of London are trying to pawn their bodies, as "stiffs" to dissecting rooms for means to get food to keep life in them a little longer, it looks as if the extremes had been

reached wherein each would turn upon the other, and the interests of the no bread and the well bred, would be sunk in a sea of blood.

The aristocracy of sporting circles—the prize fighters—are in somewhat of a dilemma whether or not to extend the courtesy of the prize ring to lustrous luminaries of theirs, *i. e.*, a colored man and an ex-convict. There should be no difficulty; these two ought to be the envy of all the others, as the former's skin is quite consistent with his character, and the latter has obtained a brand of distinction to which all the fraternity aspire and would receive, if their talents and predilections were properly appreciated by a careless public.

One of the "prodigal sons" of grandfather ape, Dr. Garner, has been studying up the attic accent and *patois* of his fore parent until, tiring of the husks and platitudes of Shakespeare and of the classic *Iliad*, he has returned to his father's house—the jungles of Africa—to cultivate the acquaintance and to converse with the gorilla and chimpanzee in their own language upon their native heath. He will doubtless get some sage lectures from the old man upon the frivolity of his descendants, and possibly return, if ever, with some specimens from the Homer and Demosthenes of his progenitor.

The unalloyed wisdom of the American and the Mexican financiers has resulted in getting our silver dollar to pass with a ten cent discount on the south side, and the Mexican dollar with the same discount on the north side of the Rio Grande river. The said condition is a source of unending joy and headaches to the hilarious cowboys without any expense or trouble except to swim their horses back and forth across the river, exchanging a Mexican dollar on the south side for an American dollar, and a ten cent drink, on the north side, reversing the operation; so, on *ad infinitum*, until they are too drunk to continue the sport longer.—*J. S. Sargent.*

THE LATEST SPOKEN.

THE LEGITIMATE FRUITS.—The indifference of the well-to-do classes to the welfare of their unfortunate neighbors, who are ground down in misery, filth and poverty by "sweaters," is bearing its legitimate fruit and compensation in the transmission, by the latter, of contagious diseases, to the former, through clothes made in vile dens in tenement houses. Numbers of deaths of newly married brides have recently been traced, in large cities, in Europe and America, to diseases conveyed through the wedding garments, made for prominent dressmakers by the victims of "sweaters."

Not alone are diseases thus transmitted, but deadly moral contagion as well. The increasing number of suicides taking place in civilized countries is due to the transmitted despair of the overworked and starving victims.

When men will not unite in love they are made one in misery. Nature most terribly reminds those who think

themselves superior to their fellows, because of accidents of rank and fortune, that one part cannot be diseased without danger to the whole body as well.—*Universal Republic.*

IN WHAT DOES THE TRUE GLORY OF A NATION CONSIST?

Where wealth adds nothing to a people's glory, it is the nation's soul which constitutes its greatness. It is the moral and intellectual progress of the people to which the patriot should devote himself, as the only dignity and safeguard of the state.

I ask, then, in what does the honor of a nation consist? What are its chief elements and constituents? The common views of it are narrow and low. Every people should study it; and in proportion as we understand it, we shall learn that it has no tendency to precipitate nations into war.

The first element of a nation's honor is undoubtedly justice. A people, to deserve respect, must lay down, as the foundation of its intercourse with other communities, the maxim that justice—a strict regard to the rights of other states—shall take rank of its interests. A people strictly just has an honor independent of opinion, an honor to which opinion must pay homage. Its glory is purer and more enduring than that of a thousand victories. Let not him who prefers for his country the renown of military spirit and success to that of justice, talk of his zeal for its honor. He does not know the meaning of the word. He belongs to a barbarous age, and desires for his country no higher praise than has been gained by many a savage horde.

The next great element of a nation's honor is a spirit of philanthropy. A people ought to regard itself as a member of the human family, and as bound to bear part in the work of human improvement and happiness. The obligation of benevolence, belonging to men as individuals, belongs to them in their associated capacities. We have indeed no right to form an association of whatever kind which severs us from the human race. I care not though men of loose principles scoff at the idea of a nation respecting the claims of humanity. Duty is eternal, and too high for human mockery. This country is entrusted by God with a mission for humanity. Its office is to commend to all nations free institutions, as the source of public prosperity and personal dignity.

I now come to another essential element of a nation's honor; and that is, the existence of institutions which tend and are designed to elevate all classes of its citizens. As it is the improved character of a people which alone gives it an honorable place in the world, its dignity is to be measured chiefly by the extent and efficiency of its provisions and establishments for national improvement,—for spreading education far and wide,—for enlightening the ignorant and succoring the miserable,—for building up intellectual and moral power, and breathing the spirit of true religion. The degree of aid given to the individual in every condition, for unfolding his best powers, determines the rank of a nation.

Man has a spiritual nature. The soul is created to look beyond and above all material things. The idea of God! Pause for a moment and apprehend its grandeur. The idea of God! From it a new light streams over and through the universe. In what a vain show we walk, while we toil without ceasing for the perishable, and remain blind and dead to the everlasting, the perfect, and the divine!—*W. E. Channing, D. D.*

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All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

Camp Archer, Portland, Oregon.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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